



86  
sing the assembling together of those who pray for him and his brethren while on the sea.

**SABBATH SCHOOL.**—This school, under the direction of its present able superintendent, has recovered its usual efficiency and prosperity. Seamen attend this school. Ten, twenty and even thirty are frequently present. By their serious deportment and inquiries, they show that they search the Scriptures, because they believe that in them they can find eternal life. The school has also shared with the congregation in the divine blessing. A very considerable number give evidence that their hearts have been renewed by divine grace.

**DEPOSITORY AND REGISTRY.**—Our depository for Bibles and tracts continues to be visited by increased numbers of seamen. They receive the Bible and tract with a word of counsel, with apparent gratitude.

The number of Bibles and Testaments distributed from the office is 423. Large quantities of tracts received from the American Tract Society at Boston, have also been distributed. These are all exerting their influence over the wide waste of waters.

**LIBRARY.**—Nearly all the books of the library are in circulation. As soon as they are returned they are distributed to others.

Through the instrumentality of the American Tract Society at Boston, several libraries of the bound volumes of the Tract Society, have been placed on board of as many ships. This Society will continue to lend us a "helping hand" in this department of our labors. The very special blessing of divine Providence on this mode of communicating good, gives ample encouragement for the future.

**THE WINDWARD ANCHOR TEMPERANCE SOCIETY.**—This Society was the first that was organized in this city on the principles of total abstinence from all that will intoxicate. It continues to receive large assessments. The meetings are attended with a good degree of interest.

**SAILOR'S HOME.**—This institution has been in operation two years. Its moral influence has exceeded the most sanguine expectations of its friends. At the time of reading the last report, 400 seamen had found a residence there. Of these, fifty were officers, more than one half of whom were elevated to their present situations after they became residents at the house. Now, at the expiration of the second year, we can report a still larger number, who have found there a peaceful and quiet home, while the number who have become officers of vessels exceed that of the first year.

The whole number of seamen, therefore, who have shared in its temporal and spiritual blessing is nearly 900, while more than 100 of these are officers of vessels.

In this house the morning and evening sacrifice of prayer and praise is offered.

On Tuesday evening of each week, seamen meet at their own home for prayer and praise. While surrounded by such influences the wayward and the abandoned have been reclaimed.

At several different times nearly every individual boarder expressed more or less anxiety for their spiritual welfare.

But one opinion has been expressed by all that have visited this establishment, and that is, an unequalled approbation of the order and decorum of its inmates.

Crews, whole, or in part, continue to be shipped from the house. The testimony of merchants and shipowners continue to be highly favorable.

Though Captain Brown and his lady have conducted the house with their usual prudence and economy, it will be perceived by our treasurer's report that the expenditures exceed the receipts by some hundred of dollars. But our object is not dollars and cents, but that which is more precious—the immortal soul. It is, however, believed, when the desolations of the past two years shall be restored, and business shall return to its accustomed channels, we shall be able to report as good voyages, even in pounds, shillings and pence.

**SEAMEN'S SAVINGS BANK.**—This institution continues to receive the increased patronage of the sailor. The number of seamen who are depositors in this institution are 233, who have deposited 30,409 dollars.

**FUNDS.**—One year ago it was announced that our Society was largely involved in debt, in consequence of the purchase of the Sailor's Home. It was found early in the year that any further efforts to obtain funds in this city for the present would be in vain. Our commerce was prostrated. Men's hearts as well as their property was failing them. The Home was, therefore, mortgaged for five thousand dollars. A still larger sum was needed to liquidate the debt on the house.

The annual collections, which were made for the purpose of defraying the current expenses of the Society in those churches of this city, which were accustomed to sustain our operations, were very considerably diminished.

The general agent, therefore, was compelled to leave his pastoral charge for a time, to present the claims of the Society to the churches. These claims were met by those churches that were visited, with a good degree of liberality.

But while the debts of the Home have been diminished, there is a deficiency as it regards our current expenses. These are to be paid, and another year is before us. We must rely on the churches, the philanthropist and Christian, for funds to sustain and carry forward our operations.

**CONCLUSION.**—In closing their report, the Directors feel that they have great occasion for gratitude to God for his superintending providence over the operations of the Society. It is his hand, and not ours, that has given it its present efficiency. They look to the same Almighty and Wise Being for its future strength and prosperity.

To all those institutions whose object is the intellectual and moral improvement of seamen, they give them a God speed. To all these they say, we are brethren. Let the strife between us be to rescue the sailor from temporal and eternal ruin.

**AMERICAN TRACT SOCIETY.**

*Abstract of the Twenty-Fourth Annual Report, presented May 30, 1838. Prepared for the Boston Recorder.*

The past year has been one of trial and embarrassment to this Society, in common with the benevolent and commercial interests of the country.

At our last Anniversary a tempest of commercial and financial distress had just burst upon us, which has raged through the year, prostrating the credit and paralyzing the enterprise of the country, and sweeping from our friends and patrons the resources of former years.

It was to be expected that the income of some, if not all of our benevolent Societies, dependent on voluntary contributions for their support, would be diminished, and that those who would suffer most whose diminished means would be the least injurious to the great work which all are seeking to advance. Important and indispensable as is the press to the progress of Christianity at home and abroad, the church could better afford to suspend its agency for a year, than to recall or withhold missionaries from the foreign or domestic field, or send back to their secular pursuits those of her sons who are depending on her charitable aid to prepare themselves for the Christian ministry. It was not to be expected that the Christian community would sustain all these institutions with the same liberality as they had done in times of general prosperity. And to present, as in former years, the claims of each to every church, when credit, confidence and former resources had fled, distress and panic extensively prevailing, and covetousness furnished with a new excuse to withhold, would require not only a greater amount of direct agency, in-

volving larger expenses with very disproportionate pecuniary returns, but expose the cause of benevolence to a feeling of repellency, however worthy the object for which aid is solicited, that might sour the spirit and shut up the heart to future solicitations. In these circumstances and with these views, your committee employed only one agent to visit the churches during the year; and he has devoted a considerable portion of the year to the circulation of our bound volumes in the more destitute parts of our field. Consequently our receipts this year are less than those of the last.

There has been received into the Treasury from May 10, 1837, to May 10, 1838, \$17,754.43. The disbursements are \$17,784.43. Leaving a balance due the Treasurer, of \$557.84. \$2,500 is remitted for foreign distribution.

The gratuitous distribution is 1,904,815 pages.

**PUBLICATIONS.**—The number of different publications on the Society's list is now 913, forty-six of which are new publications stereotyped during the year. Twenty thousand copies of the New Year's Tract entitled, "All in the Ark," by Rev. N. Adams of this city, were published and sold, and the demand still unsupplied. The amount of publications sold is less than that of the last year.

**TRACT DISTRIBUTION, in connexion with personal efforts for the spiritual good of individuals.**—This system is capable of being made a most happy and efficient auxiliary to the Christian ministry, by increasing the attendance on public worship.—the observance of the Sabbath—enlarging our Sabbath Schools, and promoting the cause of temperance and restraining vice and immorality in every form, while in numerous instances God has directly blessed it to the conversion of the soul to Christ.

Could the churchmen of our land, especially in their cities and large towns, be taught to engage in this work faithfully, and earnestly and in the spirit of their Master, we believe the result would soon show that no better means could be employed for bringing the erring and lost to repentance and to Christ, save the stated ministry of the Gospel.

This system is still employed in the city of New York with increased vigor, and with the most animating results. The last Report of the New York City Tract Society states, that during the year 1837, Fifteen ward missionaries had been sustained, 1,100 voluntary visitors employed, 675,000 Tracts distributed, 1,792 Bibles given to destitute families, and 2,297 Testaments to children. 3,983 children gathered into Sabbath and public schools, and 439 persons into Bible Classes. 2,069 pledged to total abstinence. 3,622 persuaded to attend public worship. 2,077 district prayer meetings held; 27 backsliders reported as reclaimed, and 496 individuals as hopefully converted. And so vigilantly is this system pursued that they can report that of these 496 hopeful converts, 333 had united with evangelical churches, or stand proposed to unite. 48 are waiting for further evidence of their baptism, and 21 had left the city, 20 had died in the triumphs of faith. Of sixty-one nothing definite is known, as their names and residences were not recorded. Thirteen had backslidden or apostatized. Among the converts are persons of all ranks, ages and professions, and many were Roman Catholics.

**BOSTON.**—At our last Anniversary this effort had been commenced in this city, on a more systematic and extensive plan than formerly. There is as yet no organized system embracing the evangelical church of different denominations for the purpose of extending the effort throughout the city, but we are happy to state that measures are now taking to form such an organization. Two lay missionaries have been employed during the year.

As some of the visitors have not made regular monthly reports of their labors, we are not able to make a complete statement of the result of this effort for the past year.

From the reports of the two missionaries to whom a part of the visitors have made returns, we gather the following. The number of visitors co-operating with these brethren, 135; Tracts distributed, 66,749; 1,264 refused. One missionary reports; 370 children gathered into Sabbath Schools from his district. The other is unable to state the number gathered from his district. 6,600 families visited, 550 district prayer meetings held; average attendance 25. In one district, 200 attended these meetings who did not attend public worship on the Sabbath; 87 Bibles distributed. In one district 50 temperance pledges obtained, and ten interperate persons reclaimed.

**VOLUME CIRCULATION.**—This department of the Society's operations continues to receive the approbation of good men of all evangelical denominations. Pastors and churches most cheerfully co-operate in the circulation of the Books. Notwithstanding the pecuniary embarrassments of the year past, 30,000 copies of these books have been circulated within the field of this Society, and the most of them on sale at the cost. The whole number circulated in the country the past year is nearly 200,000.

Your Committee believe that the circulation may be continued and increased from year to year, until several copies of these books shall be found in almost every family and on board most of our ships, and read not only by this, but by future generations; forming the intellectual and moral character of millions who shall come after us.

**THE FOREIGN FIELD.**—The full and animating communications received from abroad, of which the substance is embodied in the Report, led the Committee of the American Tract Society at New York, about the first of January, to issue a circular, stating the grounds of their determination to appropriate for respective foreign stations, the sum of forty thousand dollars, as the least which the Society should immediately proceed to raise for foreign and pagan lands, and which they resolved to transmit as soon as the means could be obtained. That resolution was cordially approved by the Committee of this Society, who resolved to unite in efforts to fill the amount as soon as possible; and have since paid for Madras, \$1,000; for China, \$500; Ceylon, \$500; Maharatnas, \$500—total, \$2,000. With this aid, the sum of ten thousand dollars has already been paid over for foreign stations.

Almost the whole array of Divine Providence awoke the foreign Christian press.

Our Foreign Missionary Boards encourage this society with their warm-hearted and cordial blessing on its endeavors as their auxiliary in the work of achieving a world's salvation; nor is it wonderful, that while they are enabled to employ not far from \$400,000 in the various other departments of the missionary work, something approaching one-tenth of that amount can be employed in the whole range of various Tracts and volumes for pagan and other foreign lands.

These various Missionary Institutions are increasing the number of their presses, and all the means of giving to benighted nations the word of life on the printed page—not merely for the immediate illumination and conversion of individuals; but, by the Divine blessing, to lay permanent foundations for the establishment of the Gospel among them—to render them ultimately, in a word, what every enlightened, evangelical protestant community is—and what every community over which popery holds its dark and iron sway is—a people having in their own hands the means of light, and themselves daily "searching the Scriptures, whether these things are so."

**PRESBYTERIAN CONVENTION.**

The convention of those commissioners to the General Assembly, who were for sustaining the measures of the last Assembly, met in the Seventh Presbyterian church, Philadelphia, May 15, 1838. Officers, Rev. Dr. McPheters, President; Rev. T. D. Baird, Vice President; and Rev. E. W. Crane, and Rev. H. S. Pratt, Clerks.

The convention was organized on the principle of admitting to seats none but such commissioners to the General Assembly as are willing to sustain the general cause of the last Assembly, in relation to the reform of the church. A committee was appointed to ascertain, as nearly as possible, what would be the state of the votes in this General Assembly, as to the measures of the last. A resolution was also passed that none should be present except members, and those introduced by them, and who were known to agree with them in sentiment.

**WEDNESDAY.**

**THE PRESBYTERIAN CHURCH.**

We gave last week, a notice of the proceedings of the body sitting under the name of the "General Assembly," at the First Presbyterian church, Philadelphia, to Saturday, May 19.

Sabbath afternoon, by arrangement of the Assembly, the members united with a numerous body of Christians from the churches in Philadelphia and elsewhere, in celebrating the Lord's Supper. The occasion was one of deep interest.

On Monday morning, Rev. Harvey Curtis, dele-

gate from the General Convention of Vermont, pre-

sented a paper, stating that, under the peculiar cir-

stances of the General Assembly, he did not feel

authorized to sit with either of the bodies claiming

that title; but expressing, for himself and in behalf of

the General Convention of Vermont, the assurance of

fraternal regard, (which was put on file.) The other

body refused to receive this, on the ground that it was addressed simply "To the Moderator," and not "To the Moderator of the General Assembly." The remainder of the morning was spent chiefly in disposing of the unfinished business of the last assembly, in relation to abridged creeds, in use among the churches, which was finally referred to a special committee, to examine the reports of Presbyteries on the subject.

The Massachusetts Delegation presented the following letter to the Moderator of each of the Assemblies, the second day after the meeting of the Commissioners.

**To the Moderator.**—The undesigned respectfully represent, that they were appointed delegates to the General Assembly of the Presbyterian church by the General Association of Massachusetts for the present year. They beg leave to say, that under existing circumstances, they think it inexpedient to present their commissions to either of the bodies now purporting to be the General Assembly. They would also respectfully and affectionately add, that as the proposal for correspondence between the General Assembly and the General Association of Massachusetts came originally from the latter, a continuance of it on the part of the General Assembly, by whatever body that name is appropriated, will, in the opinion of the delegates, be met by the General Association of Massachusetts and Connecticut. We notice nothing further in the proceedings up to Tuesday afternoon, which would probably interest our readers. Wednesday was to have been spent in religious exercises.

NATHANIEL ADAMS,  
NATHAN PERKINS.

This letter was given to the Moderators by one of the delegates, with a request that it might be communicated. In the Old School Assembly its address was read, and the names of the signers, but it was not received, on the ground of its not being addressed to the General Assembly. Rev. R. J. Breckinridge, the

Speaker of the Annual Report was read by Rev. Nehemiah Adams.

**BOSTON ANNIVERSARIES.**

**EDUCATION SOCIETY.**

The Anniversary of the Boston Education Society, was held at Marlboro' Chapel, May 28th. Prayer was offered by Rev. Mr. Allen from Connecticut. Abstract of the Annual Report was read by Rev. Nehemiah Adams.

**Resolved.** That the Report now read, be adopted and published. Offered by Rev. Mr. Fay, of Boston, seconded by Rev. Mr. Badger of New York.

**Resolved.** That the condition of our own

country and of pagan lands is such, as to demand and encourage strenuous and persevering efforts, that young men in the church, of piety and talent may be consecrated to the Christian ministry. Offered by Rev. Mr. Nash, General Agent American Education Society, seconded by Rev. Dr. Anderson.

**Resolved.** That in view of the destitution of

Evangelical ministers not only in this country and

Europe, but also in many parts of nominally Christian

countries, the American Education Society prefers

claims upon the religious community for their

prayers and pecuniary contributions. Offered by Rev. Mr. Baird from Paris, seconded by Rev. Mr. Hooley.

In advocating this resolution, Mr. Baird said it was true that there was a great destitution of evangelical ministers in our own country. It was true also that there was an awful destitution in Pagan lands. But on these topics he should not now dwell. I come, said he, to speak of the destitution that exists in nominally Christian Europe—or rather, throughout nominal Christendom; not only in Europe, but on this continent. And when we take this view, leaving out England and the United States, what destitution shall we behold? When you look over Europe, what a vast destitution of evangelical ministers you see throughout the entire continent. And when you look over this continent, the 9 or 10 republics of South America, Mexico, Texas, and the Canadas, what a vast destitution! But I need not say much of this.

Wednesday, being the day usually devoted to public religious exercises, the morning was spent in hearing the reports of Presbyteries on the state of religion. These were exceedingly interesting, an unprecedented number of revival reports being reported. In

between thirty and forty presbyteries reported, nearly

two hundred churches have been blessed with revivals,

some of which have been very powerful. To a

very great extent, these have been by the blessing of God upon the ordinary means of grace. The alter-

native was spent in prayer, reading the Scriptures, exhortation, and praise.

On Wednesday, a resolution was passed, declaring that "this body are willing to receive and consider any reasonable proposals for an amicable adjustment of the difficulties in the Presbyterian church." On

Thursday a committee of twelve was appointed, with

power to attend to any questions that may arise during the year, affecting the legal and pecuniary interests of the church. Six trustees were chosen, according to the provisions of the charter. The following resolutions were also passed:

**Resolved.** That it be earnestly recommended to all the churches under the care of the General Assembly, to observe in connexion with other denominations of Christians, the first Monday of January next, as a day of Humiliation and Prayer, for the revival of vital and practical religion throughout Christendom, and for the conversion of the world to Christ.

**Resolved.** That each minister within our bounds, be requested to preach, on the Sabbath previous, on some subject having a direct reference to the conversion of the world to Christ.



## Poetry.

## THE COMPASS.

The following beautiful lines are from the London Evangelical Magazine.

The storm was loud—before the blast  
Our gallant bark was driven;  
Their foaming crests the billows reared,  
And not one friendly star appeared  
Through all the vault of heaven.

Yet dauntless still the steersman stood,  
And gazed, without a sigh,  
Where poised on needle bright and slim,  
And lighted by a lantern dim,  
The compass meets his eye.

Then taught his darksome course to steer,  
He breathed not wish for day;  
But braved the whirlwind's headlong might,  
Nor through that dismal night  
To fear or doubt gave way.

And what is oft the Christian's life  
But storm as dark and drear,  
Through which, without one blithesome ray  
Of worldly bliss to cheer his way,  
He must his vessel steer?

Yet let him never to sorrow yield,  
For in the sacred page  
A compass shines, divinely true,  
And self-illuminated, greets his view,  
Amidst the tempest's rage.

Then firmly let him grasp the helm,  
Though loud the billows roar;  
And soon his toils and troubles past,  
His anchor shall safely cast  
On Canaan's happy shore.

## Miscellany.

For the Boston Recorder.

## SLAVERY IN THE TIME OF CHRIST AND HIS APOSTLES.—NO. VI.

In my last number it was suggested, that the reason which prevented Christ and his Apostles, though surrounded by sixty millions of slaves, in a state of unexampled cruelty and oppression, from making any direct attack upon Slavery was, that *this is not the best way to destroy it*. In illustration of this, the writer was suggested that it is not best for those who see its destruction; and that, on account of the danger of exciting the spirit of *indignation*, I wish to add, that the danger, to any individual, of feeling and indulging this spirit, seems not sufficiently understood and appreciated. It appears to have a hardening influence upon the heart; and this hardening exposes the soul to any evil that lies in its way. How often has the indignant hater of heresy become so hardened in his feelings by his indignation, as to turn heretic. How often has the indignant advocate of moral reform fallen into the snare against which he had warned others. How often has the indignant rebuker of the spirit of war, manifested a willingness for insurrection to promote the principles of peace; and said, *let it come*. I shall sympathize with the oppressed and down-trodden. The philosophy of the case seems to be this. When the heart is hardened by the spirit of indignation, it is prepared for any wickedness; and it seizes upon that which lies nearest in the line of vision. This consideration has its weight in our present inquiry, why Christ and his Apostles made no direct attack upon Slavery? It was suggested in the last number, such an attack, from the nature of the case, and of man, cannot be conducted in the spirit of kindness; if it exposes its advocates to the hardening process of indignation, it will create more of the spirit of *slaveholding* than it will destroy, that being the nearest evil before the indignant mind. It will make men domineering and impudent, set them up as overseers, with a quill in hand, to write every man's name, who does not vote and speak and act as dictated, among the pro-slavery clerics. It will leave them exposed to any false opinion, however groundless; even that they have attained to sinless perfection; and that the authority of human government, in the state or the family, is a usurpation, equalled only by the yoke of bondage imposed upon us by the law of God, respecting the Sabbath day.

Some perhaps might suggest, that this view of the influence of indignation over the heart, explains the reason that some men have been suddenly converted to abolitionism. The Rev. Mr. Kirk, of Albany, after he became enlightened, said, the way this thing is done is, "first to knock a man down and then convert him." This, in kind and gentle English means, first excite a man's indignation, and then he can be made to believe anything, which seems to be "partly" true. And does not this furnish us with one probable reason, that Christ and his Apostles made no direct attack upon Slavery? The injury it would have done to the Apostles and primitive Christians, by rousing their indignation, was a reason for "the silence of wisdom." In regard to ourselves, before we can destroy Slavery, we must so reform the slaveholders in twelve independent States, that they will *quit it down*. This is an achievement which would throw into darkness all that England and the world have ever done in the race of humanity. Had it been necessary for Great Britain to persuade the Legislature of Jamaica, to abolish Slavery by vote, and this by mere moral influence, she would have had on her hands a task, precisely similar to that which we have on ours, in regard to our States; for example Georgia. Do we not need angels for such a work? It seems that a similar work could not safely be trusted to the hands of the Apostles; and therefore, like wise men, they did, &c.

FREE DISCUSSION.

For the Boston Recorder.

## RELIGION IN THE VARIOUS RELATIONS OF LIFE.—NO. V.

The extent of a person's usefulness may depend on his age and condition in life; but the question whether we shall do good according to the means God has given us, depends on the state of our heart. Persons often lament that they are doomed to a useless life, because poor, obscure, and have no talent for public speaking. The most humble Christian in the church, who fills the place in which God has put him, and properly discharges the duties of his station, according to his measure, glorifies God as truly as Howard or a Whitfield. Let a man, a woman or a child be what they ought to be, in the place where Providence has put them, and they cannot fail to be the light of this world. I fear a mistake, as to the way of doing good, has led many out of their proper place, to assume duties for which they were not fitted, and to which they were never called. The ministry is not, nor the way of doing good; hence the farm or the workshop should never lose an occupant, to degrade a place in the ministry. One who ought to show the Christian graces in guiding the house, ought never to leave her place, thinking public speaking is the only way to do good. Do with thy might what thy hand findeth to do, is heaven's direction. Every relation and condition of life furnish opportunities, and give ample occasion to show the influence of grace. The strength and beauty of the church are best promoted by having all her sons and daughters in their place, and performing the duties of the condition in which God has placed them. No body can serve God better than to do the duties that lay around him. Too many suppose all the opportunities and means of doing good are in another enclosure—thus they spend their time in gazing over the fence, and reaching after things above, and quite beyond their measure. It is accepted according to that which a man hath, and not according to that which he hath not.

X. Y.

From the New York Observer, by Request.  
CLAIMS OF CHURCH MUSIC.—NO. IV.  
Whose duty is it to sing the praises of God?

The Christian musician like the pulpit orator, has an important object to be gained at every hearing. In a religious point of view, therefore, musical excellence is always to be estimated in reference to times and circumstances, and, with due regard to the susceptibilities of those who are to be edified by the performance. This circumstance alone could not fail to create diversities of opinion, feeling and taste, among the friends of sacred music. Nevertheless the manner of performance at any given time and place, must, as we have seen, be spontaneous, else there will be jar upon jar instead of harmony, and confusion of language in the place of impressive enunciation. This spontaneousness implies skill; and skill is to be acquired only by practice and discipline.

But here, in the mind of many intelligent and conscientious worshippers, arises a serious difficulty; and one which they suppose in the present condition of things is insurmountable. The difficulty may be thus stated.—If the most successful cultivators in the midst of us—men who devote much time, and labor and expense, in qualifying themselves for leading the praises of God in our worshipping assemblies, are, after all, so deficient in their requirements as we find them, how can the rest of the community hope to accomplish any thing to the purpose by such means and opportunities as are within their power?

In meeting this difficulty I am willing that it should be fairly appreciated. Let it have its full weight. For argument's sake let it even be regarded as insurmountable. And what is the inference? Plainly, that no remedy is to be found. The churches then have a right to trample on the art; and individuals to admonish one another in the jargon of dissonant voices and unintelligible articulations. And then, too, we must affirm that the musical art has outlived the period of its utility; and that what has so often been effected in ages of comparative darkness, is now rendered impracticable amid increasing light and accumulating facilities. Our readers are not ready for such a conclusion as this; and will therefore be willing to abandon the premises that lead to it. Then, by every fair principle of inferential argument, I would say the difficulty *ought to be surmounted*. The cause of Zion requires it. The honor of the Christian name requires it. It is a shame for us to be undervaluing the high praises of our God. His language is—*"Whoso offereth praise glorifieth me."* And he has distinctly pointed us to the *constituted method* of praising him. Have we found out a better method? And may that which God himself constituted, now be neglected with impunity?

But let us approach to this difficulty and see if it cannot be fairly met. What is the amount of it? Why simply this, that because some are "forever leaving without coming" to the knowledge of the truth; the rest who have not been studying may as well despair of finding it, and sit down in illness. We have not so learned Christ. Every man must stand or fall on his own responsibility.

We admit that the difficulty in question has become great; but we assert, fearless of contradiction, that it has grown out of that very general neglect of the subject which it proposes to excuse and perpetuate. The truth is, that often in reference to devotional song, cultivation, where it has been resorted to, has greatly mistaken its end. There has been in this respect, a world of misdirection; and the evil will never be cured till the work is taken in hand on Christian principles.

The principles of the devotional and of the secular departments, are in some important respects fundamentally at variance with each other. The one has religious edification for its object; the other amusement. The one makes its appeal chiefly to the heart; the other addresses itself principally to the imagination. The one aims at true pathos, like the eloquence of the pulpit; the other has but the pathos of polished style or dramatic sentimentality. The one excludes the ostentation of display; the other tolerates and encourages it, as a matter of necessity. The one demands true sensibility of soul in reference to the sacred words of the song; the other has little to do with words except as furnishing occasions for music.

The points of difference relate not merely to composition and execution, but to systems of cultivation. Devotional music according to the design of the institution, directs its appeals to all, even the humblest classes in community. Secular music, regarded as a fine art, despises every thing like mediocrity, and delights to elevate itself above the level of popular apprehension. In the consistent school for devotional music, it will easily become a leading object, to inculcate the distinct enunciation of the sacred text. The pupil must be taught to speak intelligibly though for a time he does so, more or less, at the expense of the melody. Polish of manner, is necessarily with him a later acquirement. But, in the secular school, the voice is treated throughout, as a musical instrument of a higher order, scarcely endowed with the power of verbal utterance. It often claims our highest admiration, even in an unknown tongue. Witness for example, the crowds at our Italian operas and concerts, where not a single syllable is understood by the eager listeners!

Such important distinctions as have here been suggested, I am sorry to say, have been for a long time overlooked by the friends of civilization. Men of secular views, associations and principles have so generally taken the lead in this business, that their habits and maxims and methods of management, have extensively prevailed, without being investigated or called in question. And who even now shall dare to rise up against the highest geniuses in Christendom, charging the idols of public favor with the least suspicion of impurity or fallibility? Who can venture to speak in the gentlest manner of the possibility of misdirection?

I have said before and will now repeat, that I am no enemy to the higher walks of cultivation. Let them have an appropriate place. All I ask is proper discrimination in management. Music like painting and poetry, will doubtless continue to be cultivated extensively as a secular art. And why should it not? What should hinder? As well might we say that no eloquence should ever be cultivated but that of the pulpit. The pulpit itself is benefited by the lessons of eloquence which it derives from the bar and from popular assemblies. And this is a species of advantage which it could not well afford to lose. At the same time, let it be remembered that the pulpit has a distinct school of its own. It has its own peculiar maxims and associations, and purposes, and principles, which are not to be set aside, in favor of dramatic sentimentality, or invaded by the dictates of every talented declaimer who wins upon the public favor. Real improvement it can indeed derive from almost every source imaginable, without departing from fundamental principles. These are ever to be held inviolate.

Now all we ask for devotional music is the same precise thing—the same independence of foreign dictation—the same liberty to form a system of its own in reference to religious associations and principles. And surely this is no unreasonable demand. Let this be granted, and the work of reform will no longer be deemed impracticable. Difficulties of every kind, however insurmountable they might appear under other circumstances, will then be readily obviated. What I would here propose for general adoption has already been tried on a limited scale with encouraging success. The benefits to be derived from it, I may be allowed to say, are no longer problematical.

Let the experiment be widely extended. Let it be fairly taken in hand, and it will then be easy to ascertain whose duty it is, to sing the praises of God.

## FROM RUSSIA.

Extract from a Letter, addressed to the Society of Inquiry, in Princeton Theological Seminary, from Rev. John C. Brown, dated St. Petersburg, Jan. 1, 1838.

The Greek church of Russia is strictly evangelical in her sentiments. "There are few of them," says Dr. Pinkerton, speaking of the Russian people generally, "that are of age, who have not learned to repeat the Lord's prayer, and many also the creed; and who on being questioned would not reply that they are sinners; that sin is a transgression of the law of God; that Christ Jesus came into the world to save sinners; that he died on the cross to redeem us; that we must pray for the pardon of our sins for his sake; that at death the soul goes to heaven or hell, and that Christ will come at the resurrection to judge the world."

But notwithstanding this, the ignorance of the most successful cultivators in the midst of us—men who devote much time, and labor and expense, in qualifying themselves for leading the praises of God in our worshipping assemblies, are, after all, so deficient in their requirements as we find them, how can the rest of the community hope to accomplish any thing to the purpose by such means and opportunities as are within their power?

In meeting this difficulty I am willing that it should be fairly appreciated. Let it have its full weight. For argument's sake let it even be regarded as insurmountable. And what is the inference? Plainly, that no remedy is to be found. The churches then have a right to trample on the art; and individuals to admonish one another in the jargon of dissonant voices and unintelligible articulations. And then, too, we must affirm that the musical art has outlived the period of its utility; and that what has so often been effected in ages of comparative darkness, is now rendered impracticable amid increasing light and accumulating facilities. Our readers are not ready for such a conclusion as this; and will therefore be willing to abandon the premises that lead to it. Then, by every fair principle of inferential argument, I would say the difficulty *ought to be surmounted*. The cause of Zion requires it. The honor of the Christian name requires it. It is a shame for us to be undervaluing the high praises of our God. His language is—*"Whoso offereth praise glorifieth me."* And he has distinctly pointed us to the *constituted method* of praising him. Have we found out a better method? And may that which God himself constituted, now be neglected with impunity?

But let us approach to this difficulty and see if it cannot be fairly met. What is the amount of it? Why simply this, that because some are "forever leaving without coming" to the knowledge of the truth; the rest who have not been studying may as well despair of finding it, and sit down in illness. We have not so learned Christ. Every man must stand or fall on his own responsibility.

We admit that the difficulty in question has become great; but we assert, fearless of contradiction, that it has grown out of that very general neglect of the subject which it proposes to excuse and perpetuate. The truth is, that often in reference to devotional song, cultivation, where it has been resorted to, has greatly mistaken its end. There has been in this respect, a world of misdirection; and the evil will never be cured till the work is taken in hand on Christian principles.

The principles of the devotional and of the secular departments, are in some important respects fundamentally at variance with each other. The one has religious edification for its object; the other amusement. The one makes its appeal chiefly to the heart; the other addresses itself principally to the imagination.

The one aims at true pathos, like the eloquence of the pulpit; the other has but the pathos of polished style or dramatic sentimentality. The one excludes the ostentation of display; the other tolerates and encourages it, as a matter of necessity. The one demands true sensibility of soul in reference to the sacred words of the song; the other has little to do with words except as furnishing occasions for music.

The points of difference relate not merely to composition and execution, but to systems of cultivation. Devotional music according to the design of the institution, directs its appeals to all, even the humblest classes in community. Secular music, regarded as a fine art, despises every thing like mediocrity, and delights to elevate itself above the level of popular apprehension. In the consistent school for devotional music, it will easily become a leading object, to inculcate the distinct enunciation of the sacred text. The pupil must be taught to speak intelligibly though for a time he does so, more or less, at the expense of the melody. Polish of manner, is necessarily with him a later acquirement. But, in the secular school, the voice is treated throughout, as a musical instrument of a higher order, scarcely endowed with the power of verbal utterance. It often claims our highest admiration, even in an unknown tongue. Witness for example, the crowds at our Italian operas and concerts, where not a single syllable is understood by the eager listeners!

Such important distinctions as have here been suggested, I am sorry to say, have been for a long time overlooked by the friends of civilization. Men of secular views, associations and principles have so generally taken the lead in this business, that their habits and maxims and methods of management, have extensively prevailed, without being investigated or called in question. And who even now shall dare to rise up against the highest geniuses in Christendom, charging the idols of public favor with the least suspicion of impurity or fallibility? Who can venture to speak in the gentlest manner of the possibility of misdirection?

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## BOSTON ACADEMY OF MUSIC.

TEACHERS' CLASSES FOR 1838. A course of instruction to teachers of vocal music will commence on Wednesday, August 15th, at 10 o'clock A. M. and will continue daily, as follows:

1. Lectures on the elementary principles of music, in which the method of teaching, according to the "Manual of Instruction," together with such improvements as "inter-experience and practical" suggested, will be fully explained, and practically illustrated.

2. Exercises in singing, designed to improve the taste and promote a correct manner of performance in regard to the method of teaching, and that the singer may be enabled to introduce to children, and to them it is necessary, the elements of musical science.

3. Lectures on the rudiments of Harmony and Thorough Bass, designed to aid those who desire to become acquainted with the elements of musical science.

4. Meetings of the class for the discussion of musical subjects, and for the exchange of musical information.

The whole course will be adapted to the wants of Teachers of Singing Schools, consisting of either adult or juvenile classes; or for such teachers of Common Schools, male or female, as are interested in introducing music as a regular branch of instruction.

Terms as follows:—Admission to all except the Lectures on Thorough Bass, Five dollars for Gentlemen, and Two dollars for ladies. Books fees, \$1.00.

Admission to Lectures on Thorough Bass, Two dollars and fifty cents for Gentlemen, and One dollar and twenty five cents for ladies.

Members of previous classes are invited to attend all, except the Lectures on Thorough Bass, with the privilege also of introducing a Lady, without charge.

Tickets of admission to be obtained at the Bookstore of Messrs. Perkins & Marvin, No. 114 Washington street, Wm. GEO. Wm. GORDON, Secretary to the Acad. of Music.

## NOTICE.

THE attention of CLERGYMEN, who may be present at the UNION ANNIVERSARY, is respectfully solicited to the UNION BIBLE DICTIONARY, an entirely new and valuable work, in two volumes, 8vo, 1000 pages, and 1000 illustrations, and five hundred references, and one hundred and forty-five engravings, written expressly for the American Sunday School Union, and for sale at the DORSEYSTORE, No. 22 COURT ST., Boston.

RECOMMENDED from a very large number of Friends who have used the book might say, as well as myself, that it is a valuable work, and a great service to the Union.

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